The
REPORTER
For Conscience' Sake

VOLUME X | AUGUST, 1953 | NUMBER 8

CO DENIED CLAIM EXPRESSES HIS BELIEF

Denial of requested classification as a conscientious objector confronts the individual conscience with an extremely difficult decision, and it is from a registrant in this situation that the following paragraphs are quoted. The registrant was not a conscientious objector at the time of registration, but filed the special questionnaire as a conscientious objector to all forms of military service in September of 1950. During the appeal that ensued, his claim received favorable recommendation from both the Federal Hearing Officer and the Washington office of the Justice Department. In spite of favorable recommendations, the registrant was classified I-A by both the State and Presidential Appeal Boards. As he was to be faced with an order for induction into the Armed Forces—the registrant expressed the following observations:

". . . I believe with my whole heart in the dignity and worth of every individual in the eyes of God; in human brotherhood; in the futility and utter moral bankruptcy of war; but most of all I believe in the redemptive power of love in *all* human relations. I find in this concept of love an alternative to the moral chaos of our day and I feel that I am called, as I believe is every Christian, to serve this sacred concept without compromise.

". . . As an expression of my desire to serve the cause of peace and love I volunteered my services to the Board of Foreign Missions of the _____ Church. I was accepted and appointed to teach at an American high school in _____ pending my release for such work by Selective Service.

". . . For two and a half years Selective Service has processed my re-

(Continued on page two)

Executive Order 10469 Authorizes Father Draft; August 25 Deadline For Submitting Fatherhood Data

Executive Order Number 10469, released on July 11, and dated by the Federal Register on July 17, authorized the draft of fathers through a change in the Selective Service regulations. It means that any man who is not a father by August 25, or whose wife's physician has not confirmed her pregnancy by that date, is liable to the I-A, I-A-O, or I-O classifications and is not eligible to the III-A deferment, except in cases of extreme hardship and privation. Selective Service set August 25 as the cut-off date on the assumption that 45 days are necessary to establish the fact, by a physician, of a pregnancy and that any actual conception before July 11, the date of issuance of the order, could be established by August 25.

Important Caution

It is important that men who have children — either their own, stepchildren, foster children, or others with whom they maintain a bona fide father-child relationship in the same home — or whose wives can establish pregnancy do so before August 25 if they want the III-A classification.

New Regulation

Following is the text of the revised regulation which pertains:

"1622.30 Class III-A: Registrant With a Child or Children; and Registrant Deferred by Reason of Extreme Hardship and Privation to Dependents. (a) In Class III-A shall be placed any registrant who prior to August 25, 1953, has submitted evidence to the local board which establishes to the satisfaction of the local board that he has a child or children with whom he maintains a bona fide family relationship in their home. Such a registrant shall remain eligible for Class III-A so long as he maintains a bona fide family relationship with such child or children in their home.

"(c) (2) No registrant shall be placed in Class III-A under paragraph (a) of this section because he has a child which is not yet born unless prior to August 25, 1953, and prior to the time the local board mails him an order to report for induction which is not subsequently cancelled for a reason not related to the filing of the certificate hereinafter mentioned, there is filed with the local board the certificate of a licensed physician stating that the child has been conceived, the probable date of its delivery, and the evidence upon which his positive diagnosis of pregnancy is based."

I-W SHOULD KEEP FORM 153

It is quite important that men in I-W keep their Forms 153 available at all times. There is no Notice of Classification card, SS Form 110, issued when a I-O registrant enters the civilian work program and becomes a I-W. His chief means of identification as a I-W, as well as his means of proving his draft status, is his copy of Form 153.

Published by the National Service Board for Religious Objectors

The Reporter

For Conscience' Sake
Published by the
National Service Board for Religious Objectors
1105 K Street, N.W., Washington 5, D. C.

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Entered as Second Class Matter at the Post Office at Washington, D. C.
Subscription: $1.00 Per Year
Published Monthly

CO EXPRESSES BELIEF

(*From page one*)

quest for classification as a conscientious objector to war. A few weeks ago I received their final answer—I am not to receive classification as a conscientious objector and, therefore, not to go to _____. Selective Service holds that since, in 1948 as an immature lad, I joined a Naval Reserve unit in order to continue my schooling, I cannot now be considered sincere in my convictions. This ruling in effect says that whatever spiritual and mental growth has taken place since 1948 is invalid, and no matter how consistent my life and convictions have been since 1948 I cannot be sincere. . . .

". . . I am now faced with a problem that reaches deep into the realms of philosophy, religion, law and history. Shall I admit that Selective Service might be right, that I am not sincere, that I must forget these deep and vital convictions that form the mainspring of my life, and accordingly allow myself to be used as an instrument of war? Or shall I prove my sincerity in the only way left to me—by sticking by my beliefs to the point of deliberately disobeying an order to be inducted into the Armed Forces and thereby facing a certain prison sentence?

"To my wife and me the way is clear. I can do no other than to accept my responsibility as a follower of Truth. I cannot break with my Christian conscience. To many it may seem futile or worse to choose prison, but I can only point out that to follow a Christian conscience has meant far worse than prison to a host of Christians. It meant the cross for Jesus. Perhaps we all need to re-examine our first loyalties. Perhaps the time will come again when prisons are the homes of men of sincerity and conviction."

MEN ENTERING MILITARY WITH I-A-O DESCRIBE THEIR SITUATIONS

I don't belong in the Army. As a Christian, I cannot continue, and I shall not continue no matter what the cost, because we know what we *do* counts for life eternal. . . . I don't believe that if (1) a man hands another a weapon, (2) gets or helps to get another man in condition, or (3) puts himself in the position where he must patch the man up should he get hurt, he is any less guilty than the man who does the actual killing.

* * *

. . . I can't hand out clothing to others and tell them it's all right for them to go out and fight. I can't do the office work with a clear conscience and let someone else go out and kill. I can't cook the food that the men will eat who are serving in this program. I can't serve in the medical corps, which is such an important part of the military setup. My hands are tied and I can be of no use to the Service.

* * *

I was processed in civilian clothes . . . and the Battalion Commander interviewed me, and told me if I would wear the uniform that they would make me assistant to the Chaplain. As soon as I compromised I was informed that on Monday . . . I would begin basic training.

* * *

Here are some practical problems that face a I-A-O:

(1) Guard. He can stand it without a weapon but when he gives the alarm in case of attack his friends may arise and slaughter the attackers. If he refuses to stand watch, then he takes the attitude of "let them come and kill us." When the others in his camp don't share his pacifist life premise and his willingness to die rather than kill another.

This is a ridiculous spot to be in as far as a pacifist is concerned. Here he is too close to one party who agrees in the use of violence to be a reconcilor.

(2) What about driving a truck that has an unloaded rifle in a rack in plain view? There are some CO's doing this in our outfit even tho they don't intend to use the weapon. I will not go this far.

(3) Medics go on patrols. Should a CO go on an "ambush patrol" which is trying to waylay and kill unsuspecting opposition troops? Here he abets the process so visibly that it should be clear to all that he is close to carrying arms and doing the fighting himself. Yet this is just a more intense form of what he is doing, when he works in a hospital in the states. You can just see his collusion more clearly the closer he gets to the front.

We may go up on the line shortly and I will be getting patrols. I *will* go but expect to do so unarmed. I will do so realizing fully how I am compromising the Peace Testimony.

These are difficult problems and they lead me to say that a pacifist who comes into this is making a grave error. He becomes part of the conflict which he hopes to reconcile. He enters full-force into the mainstream of a process that his religious convictions have led him to oppose. I see this more clearly than ever up here.

HOW UNIONS HANDLE "CONSCIENTIOUS OBJECTORS"

In an article in the Detroit, Michigan, Free Press a number of weeks ago, Mr. Robert Terrin, a labor writer, discussed the subject of conscientious objectors in unions. These men are not conscientious objectors to military service but are objectors to belonging to labor unions. He says "... there are those (conscientious objectors) with similarly strong beliefs who will not join unions. . . . However, the unions usually are not hardhearted in the instances where a bona fide religious objector turns up.

"While their numbers are not high, the religious objectors to unions turn up more frequently than might be expected.

"A good example is the situation at the Dow Chemical Company in Midland, where about 20 members of the Mennonite religious sect are employed."

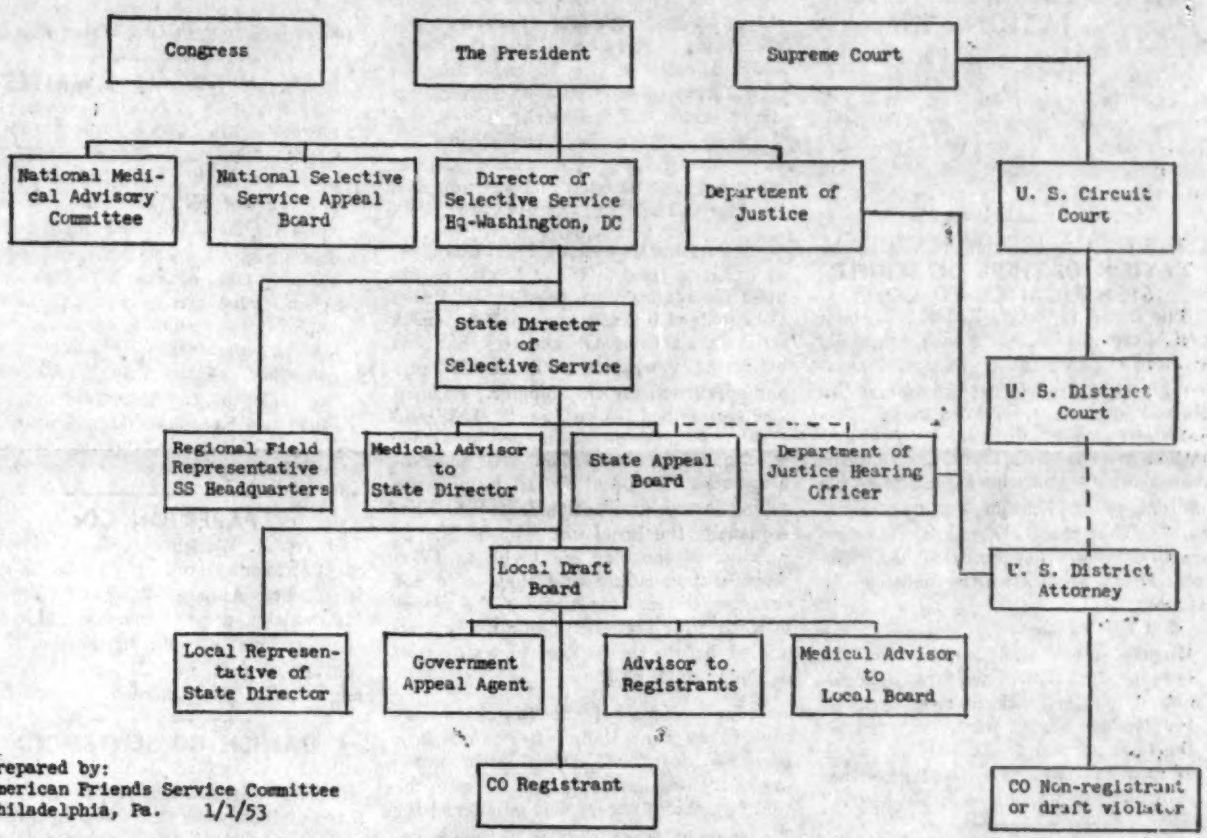
Mr. Perrin then describes how in some instances the Mennonite church paid the two dollar monthly dues for its members into a "flower fund". This fund is for the emergency use of union members in difficulty. He points out that, in other places, these people will not join the unions, but will contribute to their support. They are not "members", but are "contributors".

In one shop in Indiana the union contract has a clause: "Upon mutual agreement of the parties, an employee who belongs to a religious organization whose tenets forbid membership in a labor union may be relieved of the necessity of active membership in the union."

At another point, in Michigan, the union does not require religious objectors to join, but requires them to pay amounts equal to regular union dues into the union welfare fund.

In some places the U. A. W. has signed agreements with top church officials, including some from the Seventh Day Adventists, the Mennonites, and the Brethren in Christ.

DRAFT SYSTEM FOR CONSCIENTIOUS OBJECTORS



Prepared by:
American Friends Service Committee
Philadelphia, Pa. 1/1/53

'METHODIST SERVICE PROJECTS' REFERS TO CO SERVICES

In a recent publication entitled "Methodist Service Projects", a section is devoted to conscientious objectors. Among other things it reports:

Job openings for conscientious objectors are available in many of the institutional, mission, and service projects of The Methodist Church for unskilled, skilled and professional workers. Regular personnel policies and procedures will be followed in the employment of these men. . . .

A score of Methodist hospitals, children's homes, and homes for the aged have indicated their willingness to employ conscientious objectors. Goodwill Industries and the mission program of the church provide opportunities for other types of service. Conscientious objectors should obtain further information from the Interboard Committee on Christian Vocations, P. O. Box 871, Nashville 2, Tennessee. . . .

Further information and assistance in regard to draft classification and procedure are available from the Board of World Peace, 740 Rush Street, Chicago 11, Illinois.

PAYMENT OF CO EXPENSES GIVEN AS REASON TO REVOKE CHARTER OF FIRST DIVINE ASSOCIATION

The First Divine Association of America, Inc., a member of NSB's Consultative Council, was sued by the state of Texas to have the religious group's charter revoked. One charge was that funds were used in a way not in keeping with the charter when the Divine Association paid some expenses to the Brethren Service Commission for World War II objectors in BSC camps. Very fortunately, neither the regular or appeal courts granted the request of the state to revoke the charter. We believe this is a victory for religious freedom. Congratulations to our friends in this group, Benno Habenicht, Elmo Knocke and others.

CATHOLIC CO BIBLIOGRAPHY AVAILABLE

Robert Hovda, outstanding Catholic CO priest, has written a letter describing the general status of Catholic COs. A two-page bibliography for Catholic COs was submitted with the letter and is available from NSBRO.

CO DISMISSED BECAUSE OF "PUBLICITY"

Lawrence D. Hexemer, a JW of Niagara Falls, N. Y., was dismissed from Niagara Sanatorium because, according to the personnel officer, "unfavorable publicity affected the morale of both patients and employees."

ALEXIAN BROTHERS OUTLINE I-W PROGRAM

Alexian Brothers Hospital in Chicago, a 250-bed general hospital, has outlined in a 3-page bulletin its program for I-W registrants. Apparently pleased with CO helpers, they are looking for additional qualified COs.

UNITARIANS BACK COs

In a leaflet published by the Unitarian Fellowship for Social Justice, concern is expressed for the right of conscientious objection. The leaflet says, among other things, "the UFSJ does, however, feel a special concern for honest conscientious objectors, including those who are religious non-conformists."

3,002 NOW IN I-W; 1,943 RELIGIOUS AFFILIATIONS KNOWN

According to most recent records, 3,002 men are now in the I-W work program. It is probable that an additional 200, whose records have not yet reached Washington, are also in the program. The religious affiliation of 1,943 men are known.

SLIGHT CHANGE IN NATURALIZATION OATH IS OF SLIGHT SIGNIFICANCE TO COs

The June 19, 1953, Federal Register revises the naturalization oath, originally given in the Federal Register of December 17, 1952, by deleting the words, "In acknowledgment whereof I have hereunto affixed my signature." The new oath is preceded by a statement that "he shall thereafter affix his signature on his petition or application for naturalization." This change seems to have no practical implication for CO aliens. The oath as it now stands includes the clauses:

"that I will bear arms on behalf of the United States when required by the law; or that I will perform noncombatant service in the armed forces of the United States when required by the law; or that I will perform work of national importance under civilian direction when required by the law..."

SIX VA HOSPITALS SEEK TO EMPLOY COs TO MEET LABOR NEEDS

In a recent interview with an official in the national office of the Veterans Administration, it was revealed that six VA hospitals have an acute labor shortage and are very anxious to employ conscientious objectors under the current civilian work program. He went on to say that VA hospitals across the country have been notified that they have the authority to interview and give physical examinations to local I-O registrants in their area who are seeking employment with one of these six hospitals, but live a considerable distance away. This is to make it more convenient for I-O registrants to gain employment with one of these six hospitals which have such an acute shortage of labor.

North Port and Canandaigua in New York, Lyons, New Jersey, Downey, Illinois, and Montrose, Connecticut, VA hospitals were listed by the official as desiring to employ conscientious objectors to help ease their labor shortage.

There are approximately 350 openings in the Downey VA Hospital alone, according to this official. These include both professional and non-skilled openings.

BERMAN IV-D CASE APPEALED

The Government has appealed Daniel M. Berman's successful Habeas Corpus proceeding to be released from the Army. Judge Meaney of the District Court in New Jersey recently ruled that the Draft Board had acted arbitrarily in refusing Berman a IV-D classification, but the Government feels that Judge Meaney made a wrong decision and has appealed the case to the U. S. Circuit Court.

While Berman was a graduate student at Rutgers (and in Class I-SC), he applied for admission to the Hebrew Union College-Jewish Institute of Religion, a recognized theological seminary, but was not formally accepted until after Rutgers had adjourned for the summer. Berman was reclassified I-A on June 24, 1952, and eight days later he was mailed his Order to Report for Induction. He immediately sent his Local Board a telegram asking for reclassification from I-A. Subsequently, the Local and Appeal Boards refused to consider his right to IV-D classification, ruling that they could not consider the matter because the Order to Report for Induction had already been mailed before the information was sent to the Local Board.

Judge Meaney of the District Court first found that Daniel Berman was a proper subject for IV-D within the meaning of SS Regulation 1622.43, despite the fact fact that Rutgers was adjourned for the summer when he was formally accepted by the Seminary on June 24. But more particularly, District Judge Meaney ruled that the Local Board was wrong in issuing the Order to Report for Induction sooner than TEN days after Berman had been reclassified I-A and thus precluding and preventing the Local and Appeal Boards from considering his request for a personal appearance. Judge Meany said, "To provide a 10-day period for the filing of a personal appearance request but to allow it to be cut off by the making of an Order to Report for Induction before the expiration of that time, is the granting of an empty right."

SPPF ISSUES BULLETIN

The Southern Presbyterian Peace Fellowship issues a bulletin from time to time telling of the COs of their church.

AMISH I-W MAN WRITES

An Old Order Amish boy writes:

"There are twelve here at this address. Four married couples and four single boys. We have rented a three-story house in town about two miles from the hospital. We have a band saw, jig saw, turning lathe, and jointer-planer. One of the boys has made seven lawn chairs to sell. Others have made inside window cornices, night stands, and desks. My brother and I have jobs as lawn caretakers. Two of the ladies do the housekeeping. The other two have been doing housework. They might work at the hospital in the near future. It is not definite yet."

PAPER ON COs

Harry A. Wallenberg, Jr., University of California student, 11065 Sunset Blvd., Los Angeles 49, California, has just written a paper on the subject of conscientious objectors in relation to the concept of freedom. Interested persons might write Mr. Wallenberg for a copy.

DANISH CO SENTENCED

Jens Vestergaard, Danish conscientious objector, was not allowed to do recognized civilian work in Denmark, but was called up for civilian defense work instead. He refused this type of work and was sentenced to 60 days imprisonment. An appeal is being considered.

Attorney Myers has also done research into the use of the affirmation instead of the oath in naturalization proceedings. In the early days of our history, only aliens who belonged to certain sects were allowed to affirm instead of swear. For example, a Quaker was allowed to affirm but a Methodist was not, in the early 1800's.

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In five states the percentages of I-Os who are Jehovah's Witnesses range from 39 to 85 per cent.

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1105 K STREET, N. W.
WASHINGTON 5, D. C.

Entered as Second-Class Matter
at the Post Office at Washington, D. C.